THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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THE INDIANS.

THEIR PROGRESS IN THE INDIAN TERRITORY.

The Indian Territory covers that part of the territory of the United States lying west of the State of Kansas, and northeast of the State of Texas. It has a varying length east and west of 310 to 470 miles, and a general breadth of about 210 miles. It is partly undulating, grassy plain or high prairie, with some timber in the bottom of the streams, and in the northeastern part tolerably well wooded. This large expanse of territory has been kept politically apart from the adjacent States and Territories for the purpose of gathering the various Indian tribes into it, and settling them upon "reservations" of land, where they can support themselves by tilling the soil and raising cattle, hogs, sheep and other stock. There are now within the limits of the Territory a population of about eighty-two thousand, of whom some sixty-five hundred are of African blood (for the Indians of the Territory were formerly slave holders), and about twenty-five hundred are whites. The remainder, say about seventy-three thousand, are Indians of whom probably one-half are roving (nomadic) Indians, and the other half settled on "reservations" or at agencies. The most numerous and most important of these tribes are the Cherokees, Choctaws, Creeks, and Chickasaws; the Cherokees numbering about seventeen thousand, the Choctaws about sixteen thousand, the Creeks about thirteen thousand, and the Chickasaws about six thousand. For the most part the people of the tribes just named are engaged in agricultural pursuits, including stock raising. But there are many other tribes and bands of Indians in the Territory, among which are Seminoles, Pottawattomies, Osages, Shawnees, Delawares, all partly civilised; and wild Kioways, Comanches, and Apaches, the three last mentioned being among the most troublesome and untameable on the American continent. The Apaches in particular have been at war with the whites under Spanish, Mexican and American rule for more than two hundred years. It is expected, however, that in time even these will be assembled on "reservations," and be induced to till the soil and graze cattle and stock as the Cherokees, Choctaws, Creeks, and

their other more settled neighbors do.

Five years ago, those who were engaged in tilling the soil had about two hundred and twenty thousand acres of land under cultivation, say about three acres each for every man, woman and child, or about fifteen acres per family. This was independent of grazing land. The seventy-two thousand five hundred Indians in the Territory in 1873, had raised in 1872, 6,562,540 bushels of corn, 100,420 bushels of wheat, 280,000 bushels of potatoes, 27,264 tons of hay, 36,000 gallons of sorghum molasses, besides rice, oats, beans, tobacco, and 740 bales of cotton. In that year they possessed of live stock, 212,155 horses, 322,354 horned cattle, 430,445 swine, and 13,100 sheep. Their live stock was valued at nine and a half millions of dollars, and the individual property of the agricultural tribes was valued at over seventeen millions of dollars. These products and stocks were, of course, nearly all in the ownership of the civilized or partly civilized Indians of the Territory, and they make a very good show for the Indians there, as being self-supporting communities by means of agricultural industry, and by no means a poor show of aggregate and individual wealth.

The Cherokees, Choctaws, Chickasaws and Creeks have for each tribe an organized civil government, with executive chiefs, courts for the trial of causes, &c. They have churches and schools also, and the Cherokees have an orphan asylum, giving shelter and support to nearly a hundred orphan children. The Cherokees and Choctaws have three newspapers: one of these is published at the Cherokee capital (Tahlequah) in English and Cherokee; one in English and Choctaw at New Boggy, and one wholly in English at Caddo. The United States post office system has been extended into the Territory, which is now crossed by two or three railroads, extending from the adjoining northern and eastern States into Texas. In 1873 there were 176 schools in the Territory, with 216 teachers and 4769 pupils. Of these the Cherokees had 63, the Creeks 34, and the Choctaws 50.

From all this it will be seen that the Indian Territory, peopled as it is by inhabitants who not many years back were all roving savages, without other means of living than the chase and the small patches of corn grown by some few of the bands, is growing into a prosperous commonwealth, and gives promise of high success to the Indian policy which seeks to civilize and to save.—*Philadelphia Ledger.*

CORRESPONDENCE.

Salt Lake City, Aug. 17, 1875.

Editor *Deseret News.*

For some time past there has been a persistent effort made on the part of a certain semi-religious political clique or ring, to bring on a war with the various aboriginal tribes who inhabit this and some of the adjoining Territories, at least such appears to be one of the main objects which this organization have in view.

The only excuse which they give for this inexcusable and suicidal conduct is, that the authorities of the "Mormon" Church are obtaining undue influence over the minds of the Indians, although they are forced to confess that this influence has an apparently good effect. During the late effort at Corinne, one of the Methodist persuasion, a Christianized California missionary, who claimed to represent the views of his sect, accompanied the troops to that place, and his entire conversation hinged upon the, to him, unpalatable fact that he and his compeers had utterly failed so far to make any impression on the minds of the Indians, or to convert to their way of thinking one single soul of the Indians who are on the reservation at Fort Hall, and his sectarian jealousy was made very apparent in his continually bringing forward the fact to the notice of those with whom he was engaged in conversation, particularly the army officers, that the Indians were being baptized by the

hundred into this, as he called it, unholy ("Mormon") belief. Said he, "This will have to be put a stop to, and Government will have to do the work." This man, in conjunction with his fellow-laborers, has had an uninterrupted term of about eight years, in which to preach to and convert, if such a thing was possible, these identical Indians, and he now, at this late day, is compelled to confess that his teachings have been in vain, and as a last resource he was willing to call in the aid of the strong arm of the military power of the Republic to drive the Indians from the faith which they are embracing and the civilization they prefer, thinking, in his narrow way, that it would be better that the Indians should remain in their original barbarism than that they should embrace another faith than his own.

These Indians, acted upon, as they tell and believe, by some supernatural power, have, unsolicited by the "Mormons," come forward and demanded the administration of the rite of baptism at the hands of the Elders of this Church, and also at the same time demanding that men be appointed and set apart to teach them the principles which the "Mormons" believe in, and received the same and, acting in accorddance with the spirit of these teachings, went to work upon vacant public land, land which, by prior right, belonged to them, and which rights they have never transferred to others. They commenced to cultivate a small portion of the land, asking only that they might be let alone and permitted to gain their living by the sweat of their brows, an action, on their part, heretofore unheard of in the history of the Indian tribes of this continent, and showing conclusively that they were sincere in their professions of reformation.

The result of this action on the part of the poor, unsophisticated Indian, called down on his head the concentrated and unreasoning bitterness of Christian and political persecution. The cry of meditated violence was raised by the people of Corinne, echoed and prolonged by the local pulpit and press, raising such a hubbub in the land that the civil authorities were perforce compelled to take notice of their howling, and their object has been accomplished, the Indians have been driven from the little spot of ground from which they hoped to gain a comfortable living, and they again roam the country, like so many wolves, with no other hope or resource for food than what they can steal, or beg. At the same time Government is promulgating and claiming great credit for its peace policy, and expending millions every year to induce the Indian tribes of the great West to leave off their predatory habits and learn to cultivate the soil. But because, forsooth, these few Indians have embraced the "Mormon" faith, they cannot be permitted to cultivate a small tract of the public domain. Had they embraced a sectarian faith, no matter which one of the many, heaven and earth would have been solicited to obtain help for them, societies would have been formed all over the land for the purpose of obtaining assistance for the religiously disposed red man, his children would have been smothered under piles of little red shirts, the result of the labors of sewing circles and tea parties, churches would have been built, and ministers would have received fat salaries, to carry on the work of conversion among them.

As it is, the first ones to invoke fire and sword against them are these so-called patterns of a higher civilization, the self-styled followers of the meek and lowly Jesus, and in doing so they exhibit an un-Christian-like spirit very much at variance with their professions, and have done a wrong which would be unlooked for in this nineteenth century. RUDIO.

—*Deseret News*, *Aug.* 19, 1875.

No man can learn what he has not preparation for learning, however near to his eyes is the object.

When some die all that can be said of them is, "they lived in splendid style, were driven in splendid equipage, and died, leaving to their heirs a splendid fortune."

OUR TIME.

The day in which we live is continually quoted by all classes and people, and it is something it would be well to realize as well as quote; we belong to the time in which we live, we are not actors in the past, our lives are in the present and we may help to rear for ourselves and others a character and name adapted to the age, the events, and the circumstances now transpiring. Take little heed who is for or who against us, so we have conscience for our pilot and the great Master-builder approve our work. But what wisdom, what faith, what patience, what grace we need each day to fill up the measure of duty and of work; on each side of us are besetments to substitute pleasure for duty, and there is an inclination in our minds perhaps, to comply with these suggestions. We are like the mariner, trying to steer carefully perhaps through an unknown sea, one unexplored, and here and there the snags, the quicksands, the dangerous places, and the smooth shallow water even, may tempt us upon dangerous ground. We may think, I will venture, it may be safe, and even before we are aware we are stranded. Perplexities and troubles lie in the pathway of mortals.

There are many helps to bear and lighten difficulties, to guide and comfort, which are entirely ignored by the generality of practical people, on account of their seeming insignificance. "Kind words are jewels beyond price" at home or abroad; cheerfulness is another jewel; let one go about with a downcast look and he will neither satisfy himself, or benefit others. If we desire to leave an impression of ourselves upon the time in which we live, if we would exert a lasting influence among our associates, we cannot muse over our griefs, we must be ever awake to the circumstances which surround us, we must observe the people among whom we live, if we would do them good, if we would carry into their hearts and souls a conviction of the great truths the Gospel has revealed, if we would assist the rising generation to shun those evils which have wrought the most harm, those tendencies which have developed into sin and crime and wickedness. We cannot shut our eyes and live for self, or idly pass away the precious moments given us for labor and work. We must take the current when it serves, or lose our ventures.

Sisters awake from this stupor, this slothfulness, see what you can do by faith and prayer and active work in the line of duty; bury not in the earth the faculties assigned you to improve upon, but trusting in the power of God, who has promised to sustain all those who strive in humility and meekness to keep His commandments. Come forward and do your duty, heedless of criticism, for though you may be scoffed at, even by those whose good feelings you desire to keep, it is better to have an approving conscience than the friendship of any living mortal without it.

Do not content yourself with the idea that your help is not necessary, that you have no ability or talent that can be of any service in rolling forth the kingdom of God. How many women have thought they had no influence, that their words and their ideas were not of sufficient consequence to make or mar another's happiness, or help to establish their principles, who have lived and died without benefiting those with whom they were connected; meanwhile have they left any impression? Yes, they certainly have, that they had let the golden opportunity pass, the precious time go by, without appreciating their advantages, or developing those inherent gems of worth and richness which the God of heaven had implanted within their souls to beautify and elevate mortality. Sisters, let us who still live, who have yet a day of grace granted unto us, take warning by those who have regretted in their dying moments that they had not lived better lives. Let us strive by faith, to do some little good, to serve our fellow creatures, to help all within our reach, embracing within our grasp the living and the dead, for this is one of the great features of OUR TIME that we can minister to those who have not been favored of God as we have been.

Woman's Exponent.

EGOTISM.

There are certain human proclivities which, when not accompanied or mellowed by sterling qualities of head and heart, degenerate into positive vices. Yet there are persons to be found who really take a pleasure in ostentatiously parading their weak points before their neighbors without the least regard to the possibility of their being criticised sharply in regard to those failings, to which they appear ever anxious to give the greatest prominence. It is this want of consideration for themselves that tends most to render them despicable, and to prove a constant source of bitter humiliation. Vanity is certainly one of the greatest failings of human nature, and its influence is ever destructive of that higher and nobler quality of the mind, self-esteem. When, therefore, the latter ceases to exercise any control, and is overruled by the former, it is then that people, otherwise sensible, are guilty of the most unpardonable follies, and exhibit an imbecility which considerably detracts from their merits. This morbid tendency to display the worst side of one's character, is only another form of that egotism which so extensively permeates human nature, and is the immediate result of an uncontrollable appetite to be, what is popularly termed, a "Somebody." The partial or total absence in them of these qualities which give importance, and distinguish some from others, is supposed by these self-detracters to be neutralised by the possession by them of certain traits of character, which invariably, however, excite more of reprehension than admiration. They must suppose that their deficiencies of whatever nature are greatly compensated by the presence in a higher degree of those qualities and passions which stamp human nature with a greater repulsiveness, otherwise why should they be so solicitous in painting themselves in the most forbidding colors. It is not uncommon to hear a man say, "I have a devilish temper," and to find him expatiating eloquently upon the fury into which he falls when provoked. Depend upon it, this is merely a *ruse* on his part to be a "somebody."

He may be irritable; but his vanity will not suffer him to keep that fact a secret, as he firmly believes that it will impress his acquaintances with a wholesome dread of his dangerous propensity, and so give him an importance in their eyes, which he could not otherwise acquire. This method of making oneself famous may admirably answer its purpose under certain circumstances, and among those who have ever been content to give a literal interpretation to those biblical passages which inculcate meekness and forbearance. In nine cases out of ten, however, it never fails to excite contempt for the man who sacrifices his reputation so cheaply. Weakness of whatever nature has ever a hankering after power, and there is no weakness which results in greater mortifications than that which is bred of egotism. What was it but this that led to that cruelly humiliating scene between the bold Northman and Charles the Simple. The weak and impoverished French monarch, although too powerless to act against his Norman foes, still insisted on the performance of a ceremony which might as well have been discarded. With a bold and contemptuous exclamation, he deputed a follower to go through the form in his stead, who, raising the outstretched leg of the impotent monarch, rudely threw him on his back. A false sense of his own position and power had made the French ruler the subject of a gross insult which he could not possibly avenge, and rendered him an object of ridicule and contempt where he most desired to be a "somebody." The Northman was too acute not to see through the flimsy veil which was intended to cover the weakness of the French sovereign, nor did he suffer himself to be duped by the garish surroundings which were meant to excite his imagination.

There is something praiseworthy in the employment of those legitimate

means at everybody's disposal to earn a reputation of some sort; but to obey the dictates of a low vanity to the attainment of such an end is surely not compatible with the finer feelings and susceptibilities of our nature. As beauty is best adorned when unadorned, so one may become a "somebody" without actually painting himself a devil. Why attempts of this sort generally fail is because they are made at the expense of humanity. We would, if we could, rather not behold the dark spots which appear on its surface, and our disinclination grows into a positive aversion when they are exhibited against our will in all their natural hideousness. We may listen with indifference, or even with interest to self-laudation of one's own merits, but we instinctively recoil with disgust from every attempt to display those frailties of our nature which we would infinitely prefer to lie hidden from us.—*Himalaya Chronicle.*

SLEEP.

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What now is sleep? How is it that slumber refreshes our wearied, and restores our wasted energies? Very largely it is that in sleep we are unconscious—unconscious of self. Consciousness is a burden from which we need regular relief; long-continued sensation itself wears us out. When we betake ourselves to silence and darkness, and let fall eye-lid curtains between ourselves and the outer-world, we are shutting out all objects that would appeal to our sensitiveness and make us feel ourselves. This is most evident in pain. Standing by a sick bed, the weary watcher of another's weary sufferings sees how the intensity of feeling is wasting him, how little discomforts become intolerable agony to the overwrought sensibilities, and prays for him a small interval of unconsciousness. To cease to feel would give new life to the sick one: "Lord, if he sleep, he shall do well." Or, worn out by his own anxieties, the watcher throws himself down, and craves the boon of a few moments' release from the necessity of feeling—a few moments' forgetfulness. Sleep is one of a whole class of healthful agencies, the secret of which is that they set us free from the consciousness of self. "God giveth His beloved" anodynes and opiates, chloroform and morphia, as well as sleep. Faintness is another of these blessings; when pain is too great to be borne, we cease to feel. A blow which is too severe for endurance stuns. Death is thus, with strictest propriety, called a sleep. When by disease the body is so worn out that it cannot sustain the burden of sensation, or when all sensations would give pain to the disordered frame, we "fall on sleep." Useless suffering is no part of the scheme of nature,—when sensation can only torture, an end is put to sensibility. The grave is a quiet couch, where pain comes no more: "there the weary are at rest." But pain is not the only illustration of this law. Long-continued feeling of any kind wearies us, especially the feeling that makes the greatest call upon the attention; and we need to cease from consciousness to be refreshed. A day spent in sight-seeing, a ride through a very beautiful country, with constant succession of mountains and streams, lakes and woods, must be followed by long repose. What we call deep sleep—sleep undisturbed by dreams—wherein we lie altogether unconscious, is most refreshing. Of dreams themselves, those most disturb our rest in which we have the fullest consciousness of self. Sometimes we dream of scenes and circumstances that make comparatively little appeal to our self-consciousness: the watchful will relaxes its carefulness; we are transported hither and thither in strange and unwondering vision, and nothing of all we see excites us. In such dreams, too, we find rest. But a dream of danger, that stirs us to great effort—a dream of strong emotion—the confused dream wherein our judgment, only half asleep, is ever wondering at

and checking the absurdities of the night vision,—these effectually hinder our repose: we awake from them weary and unrefreshed. The delirious dream, wherein our self-consciousness is distracted rather than lulled; the double consciousness, as of ourselves the actor, and ourself the watcher of the action—is more wearing than wakefulness. We light our lamp, or rise and walk, seeking in the pages of a book, or in watching the sunrise, the repose which the mental agitation will not suffer us to find in sleep. The over-wrought spirit, too, has its sleep of indifference; stupor comes to relieve the jaded heart and brain. Lassitude follows excitement; if the will is overtaxing the attention, if we are continually urging the brain, burdening the emotions, goading the sympathies—then comes a time when nature dethrones us. The heart is for a season paralysed, we wake as those who dream. To all that interests men we are for a season indifferent; wise nature enforces cessation from sensibility, and gives her children the calm they would not take.—*Our Own Fireside.*

"The *fool* hath said in his heart there is no GOD."(?)

He who is ashamed of the poor in the presence of the rich, and of the unknown in the presence of the famed, may be a base enemy, but never a faithful friend.

The children that are in the world keep us from growing old and cold; they cling to our garments with their little hands and impede our progress to petrifaction; they win us back with their pleading eyes from cruel care; they never encumber us at all. A hovel with a small face to fill a broken pane, here and there, is robbed of its desolation.

BE OF GOOD CHEER.—A man who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, and his faculties grow dull, and his judgment becomes obscured, and he sinks in the slough of despair. And if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore, and ever ready to make the most of the help that may be given him. A cheerful, courageous disposition is an invaluable trait of character, and should be assiduously cultivated.

BEAUTIES OF MANHOOD.—To the boy, the world beyond his immediate surroundings, is only a picture. He does not know how real are the sorrows, the passions, the ambitions of men. Its absorbing interests, its heroes, and its martyrs, are heard of by him without understanding or with indifference. His sport, his lessons, his home life, are alone real. But there will come a change. The ordinary slow growth into manhood, with its business or professional pursuits and widening relations or startling events, such as the death of a parent or some intellectual or spiritual appeal, striking at the latent soul, will make vivid and earnest what was indistinct and uninteresting. Like a sterescopic picture before it is put in the sterescope, the life of the boy has no body or reality; but when the man awakes, as with the picture within the instrument, so with him, a solidity and naturalness will be acquired by contact with the external world, and he will feel what it is henceforth to live and move amongst these grander and graver forms. Many mistakes will he commit, false estimates will he form of proportion and perspective, the earnestness of his new conceptions will hurry him into extravagances and generous errors; but if there is truth in his nature and nobleness in his spirit, just views will be formed, and the day in which it is given him to work will find him not unmindful of the responsibility which arises from a knowledge of the coming night.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 18, 1875.

THE RESURRECTION.

[CONTINUED.]

How beautiful is man and woman in their physical organization. Ask the sculptor for excellency, he will give you in the polished marble the image and strength of MAN: ask the painter for beauty and perfection, he will point you to his masterpiece—"WOMAN!" The naturalist has no conception of superior beings. Truly man, in the language of the Psalmist, is "fearfully and wonderfully made." Morally and physically God created him upright! What! Man linked to any creature of a lower order? the out growth of successive ages' progression? As well say that thorns will produce figs, and the fig-tree thorns (?) "Can the leopard change his spots;" or the elephant his trunk? Man in and of himself is a progressive being, the "creature" is not, only as it is taught by him. The swallow builds her nest to-day as she did four thousand years since—the beaver its house. The lion's roar and nature remain unchanged—the dove is of the same peaceful disposition as when she returned to Noah, in the Ark, with the "olive leaf" in her mouth. Man is the *literal offspring* of Deity! His spirit is precisely in the same form as his body, and that is made in the physical form of his Creator and his elder brother Jesus.

"And God said, Let us make man in OUR image, after our likeness: and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in *His own image*, in the *image* of God created He him; *male and female created* He them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man is endowed with reason. He makes a cause, at the same time he knows the effects that will flow from that cause. It would be wrong to class the instinct of the creature with the reason of man. The horse can be trained to act intelligently, but it knows nothing of the weakness of the cord that holds it to the post. True God's power can do wonders with the brute creation as well as with man. If His Spirit inspires the dumb beast to speak, it will do so, and use the strictest logic in reasoning with its cruel master Balaam, but naturally it is dumb touching human speech. Man was made the Lord of all. He is to have dominion over all.

Jesus is our Elder Brother after the *spirit*, the Only Begotten, full of grace and truth, after the *flesh*, and, "being in the *form* of God, thought it not robbery to be equal with God."

When we render obedience to the requirements of heaven, as made known to us through the medium of the everlasting Gospel, by the living ministers of God, we become justly entitled to the blessings of eternal life.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: And if children then HEIRS; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

By *creation* and *adoption* the Saints are the children of God. He is the Father of our spirits, and, "In Him we live, and move, and have our being." "He is above all, and through all, and in all." It is the Lord's design to exalt the Saints to thrones of power and dominion.

The Gods are perfect, their laws are immutable. Heaven, the dwelling place of celestial Beings, is a world of glory which no mortal eye can see and which no mortal man can enter. There all is perfection—all is life—undying life! When Elijah was translated, he was changed in part, from mortality to immortality. So was Enoch, who after he had walked three hundred and sixty-five years with God, "was not for God took him." Enoch was taken with his sanctified people, and the "City of Holiness" they had built, and the earth on which it stood, to the bosom of God; glorified in part, but not perfected—"God having provided some better thing for us, that they without us should not be made perfect." Being changed by the power of God from mortality to immortality in full "in the twinkling of an eye," will be equivalent to a literal resurrection of the body from the gloomy grave. This change will take place with the righteous, not the wicked, when the Messiah will descend from heaven to reign on earth, "In mount Zion, and in Jerusalem, and before His ANCIENTS gloriously."

"Before His *ancients* gloriously." Who are "His ancients?" The great Prophets, Seers and Revelators, and Holy Women who lived before and after the flood. Abraham will be one of the honorable and exalted number. He will inherit the land of Canaan which he did not do in his life time; for St. Stephen the martyr says, that God "gave him none inheritance in it, no not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

Now, moral and physical imperfection cannot inherit the kingdom of God. That all will be resurrected, in a state of physical perfection from the grave, there can be no question. True, the Savior came forth from the tomb, immortal, in the same body that was laid, dead, in the tomb by Joseph of Arimathea and Nicodemus, after they had wound it in linen clothes, with about a hundred pounds of myrrh and aloes. But because the scars of the nail and the spear wounds remain on the body of Christ, it does not follow that the scars of ordinary wounds will remain on the bodies of all persons who have died on the battle field. They remain on the body of Christ for a specific purpose. They will be the eternal and infallible signs of his crucifixion. At the second advent of Christ, many Saints, no doubt, will have scars on their

bodies received in various ways. Others will be living deformed in person, from birth, or by accident. Others may be found deficient of some members of the body—fingers and toes, arms and limbs. Can such be restored when the body is "changed in the twinkling of an eye?" Certainly! "That the works of God should be made manifest," He that restored sight, to the man blind from his birth, will restore all to a state of perfection.

It would be inconsistent to suppose that new members will grow out of the body after its resurrection. But it is altogether rational to accept the grave, as the mold, for those who have been buried in the earth, in which imperfect bodies have been laid, to be reorganized in a perfect form, before they come forth at the loud sounding of Michael's trumpet. It would be impossible for headless bodies to come forth, and how many have been buried without heads. But the Prophet Alma, settles the question, for he says, "*both limb and joint shall be restored to its proper frame.*"

Deviations from the law of nature will be rectified. Monstrosities will not reappear in the resurrection—they are the effects of sin. Neither will superfluities remain on the body. The ancient giant, "whose fingers and toes were four-and-twenty" will rise with only twenty toes and fingers. It was a freak of nature, the same as the humph-back—an excrescence, and consequently, a violation of law. Had the *spirit* of that giant "six fingers on each hand, and six toes on each foot?" No. How then did the surplus fingers and toes live, seeing the spirit is in the form of the body, and the perfect body has only five toes and fingers on each hand and each foot? Evidently the cause producing the effect will also preserve it after it is produced, independently of the true order. How does the misletoe form and grow on a limb of the apple tree? It is not often that the child is born humph-backed, which is afterwards thus afflicted. This proves that the malformation does not originate with the spirit. It is caused by fright, accident, or disease of the spinal column. Every seed, "whose seed is in itself," beareth its own kind. It is not often that a humph-backed person's children are humph-backed; clearly proving that the malformation is not the likeness of the parents' being, and yet there is life in the excrescence. There is also life in a gangrenous carbuncle. There is also life in the embryo previous to the spirit taking its abode, at a set time, in the embryonic tabernacle. A certain life can exist in organized matter—causing it to increase in size and to remain alive; while the perfect spirit of the body to which this living substance is attached remains intact—not being the immediate life-giving power of the same. Therefore, "*the spirit and the body shall be re-united again to the perfect frame*" in the resurrection. The Savior is the perfect pattern. Then all other persons must be resurrected as he was; not in point of place and time, but in the general appearance of Christ's body, with the same kind of refined element flowing in the arteries of the system in place of blood, as flowed in His; for, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Mortal flesh must be changed from mortality to immortality. The same power that changed our first parents from immortality to mortality can bring about the opposite change, in its own way, and in its own due time. The precious blood of the ever-blessed Savior was drawn from his body, through the wounds caused by the nails, and that made in his side by the spear, which, without doubt, reached to His heart. The blood vessels of the spiritual or immortal body will be filled with spiritual life. We know Adam and Eve were created immortal, and

in that state they were placed in the Garden of Eden, and could eat of Eden's luscious fruits at their pleasure. When they transgressed they became mortal. It is not revealed in which way this change was effected. Suffice it to say it was done.

We have presumptive evidence of the fact, that we shall be all free from physical imperfections and deformity in the resurrection, in the express command given by God, to Moses, touching the Priests, not one of whom were to minister before Him at the altar unless they were without "blemish" in their persons. If such was the will of God on earth, how much more will not the same order be carried out in heaven!

There will be no sorrow in the glorious kingdom of God. If we brought back our infirmities from the grave we should still be in sorrow, and perfect happiness would be impossible. We shall not only be resurrected in perfection but we shall receive again our own individual features—retain our own identity. Will those rise with the appearance of youth who die in youth, and those with the appearance of age who die of old age? If the latter come up having all the wrinkles of old age, and the bald head of old age, it will not be perfection, for wrinkles is deformity, and loss of hair the loss of nature's adornment. Christ being the pattern, and as he went down to the grave about 33 years old, it is reasonable to believe that the aged will be resurrected, so as to resemble themselves as they appeared in the prime of life. To say we should not recognize a man who died aged seventy-five, if he rose looking as he was when he was about thirty-five, is no argument against our position. Probably he had more personal friends when he was a young man than he had when he was an old man. If so, more will recognize him as their relative and personal friend as he appeared to them when thirty-five years of age, than will know him if he should be resurrected in the likeness of himself when he was seventy-five years old. We are however, persuaded that all relatives and friends being *perfect in knowledge*, will immediately recognize their relatives and friends when they see them in a state of perfection and glory.

That infants will be resurrected as they departed this life is very certain, one and all! If their mothers, naturally, can remember their features, which we much doubt, then every mother will know her babe at first sight. Anyway the Spirit of the Lord will reveal the knowledge in an instant, when mother and babe are brought together, and they will embrace each other. What a happy meeting! How shall we employ our time in the resurrection? We will discourse upon this interesting topic in our next.

E. H.

DEPARTURE.—The fine steamship *Dakota*, Guion Line, Captain Forsyth, sailed from this port on the 14th instant, at 8 p.m., for New York, having on board 120 souls of our people. From the British Isles, 72 adults and 45 children; from Scandinavia 3 adults. Also eight returning Missionaries, all bound for Utah. They left us in good health and excellent spirits. Elders Bedson Eardly and D. Bockholt were placed over the company, to conduct them safely through.

RETURNING TO ZION.—Elders Bedson Eardley, D. Bockholt, Samuel Johnson, A. G. Ingram, C. E. Griffin, L. Holbrook, F. C. Boyer, and D. C. John-

son, left with the October 13th company—all feeling well in spirits and in health, with the exception of Elders F. C. Boyer and C. E. Griffin, who have been released on account of ill health.

These brethren have labored well in the European Mission for the brief time they have been here. Elders S. Johnson and L. Holbrook have been here one year and eleven months; Elder B. Eardly one year and four months; Elder D. Bockholt one year; Elder A. G. Ingram eight months; Elders C. E. Griffin, F. C. Boyer and D. C. Johnson, four months and two weeks.

Peace be with them.

CORRESPONDENCE.

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SWITZERLAND.

Bern, Oct. 8, 1875.

Prest. Albert Carrington.

Dear Brother,—It is just thirteen months to-day, since I took leave of you in Prest. Young's Office. I am happy to have the privilege now of greeting you by letter in Europe, and hope at some future day to have the pleasure of doing so in person.

I have labored with considerable satisfaction in this mission, thus far, and through the blessings of God, have enjoyed excellent health and spirits.

From the time I arrived here until the beginning of last March, I labored nearly all the time in Germany, without being able to make much headway. Since March my time has been chiefly spent in Bern, in office business, translating, publishing, etc.

We published this summer an edition of 1,000 hymn-books; quite recently an edition of 10,000 pamphlets, of which I send you sample per this mail. Now I am busily engaged in getting the Book of Doctrine and Covenants printed, which I hope will be accomplished by March. About one-fifth of the Book had been previously published by Elder Haeser and Schoenfeld in the "Stern," which will be quite a help to me; the balance is new translation, the greater part of which I have already done, and the remainder I hope to be able to do, while the printing is progressing.

Brother Stucki, has no doubt, given you some leading items of the state of the mission, to which probably I can add nothing in particular at present. Our Mission Record shows that from Jan. 1, 1875 to date, there were baptized: In the West Conference 76, in the East Conference 41, in the German Conference 13 new members,—making a total of 130 persons. In the year ending December 31, 1874, we baptized 95 individuals. There is a fair prospect ahead.

May God bless and preserve you continually and give you viger of body and mind, adequate to your responsible calling.

With kind regards to yourself and family, brothers Young, Hanham, and all at "42," I remain your brother in Christ,

HENRY EYRING.

Winterthur, Oct. 6, 1875.

Prest. A. Carrington.

Dear Brother,—Thinking it will interest you to know how we are getting along in this Mission, I pen these few lines to you. I am at present in connection with brother Theurer, visiting the Branches in East Swiss Conference, holding meetings with the Saints in each Branch; strengthening them in their faith and encouraging them to live nearer to the Lord their God. Our meetings all through the Conference, are pretty well attended by the Saints, and at most of them we have strangers present. In some places we have our meetings published in the newspapers, inviting the people to come out and hear us, but in many instances it brings out but few. We have had some cases however, when we had large meetings. You know in this country we can not hold out-door meetings, and we must

therefore try and reach the people some other way; to this end we had a pamphlet printed, which we distribute gratis, and being assisted by the Saints in circulating it, many will get acquainted with the principles of the Gospel. The pamphlet being small and written in an attractive style will be read, I think, by those that get hold of it.

I can say the work is progressing favorably, and although we do not baptize quite as many as we did the first half of the year, yet we find a few from time to time that are willing to enlist to serve God and cast in their lot with his people.

In Germany we have not accomplished much yet. Brother Walser who has labored there for a few weeks, returned to Bern September 27th ult. I was in hopes that the time had come for the people of Germany to receive the Gospel, and my faith still goes in that direction, if the Lord has a people there, they must be gathered out. Brother Theurer has labored a short time in the centre of Germany, and will go back there in a week or two.

We are getting along nicely in publishing the Book of Doctrine and Covenants, in the German language, and hope to be able to offer it to the Saints and the public before the close of the year.

The brethren all feel well. Brother Theurer is presiding over East Swiss Conference; brother Walser over West Swiss Conference. We have also two native traveling Elders in the field, who labor faithfully, one in each Conference. Elder Eyring is laboring in the Office. The calculation was, at one time, to have a fall emigration, but there were only three or four ready, and we considered it best to put it off till next Spring, as it will save time and expense.

May God bless and prosper you and all engaged in Zion's cause. With kind love to yourself and all at "42," in which brother Theurer joins,

I remain your brother in the Gospel,

J. U. Stucki.

NOTTINGHAM CONFERENCE,

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, ON SUNDAY, OCTOBER 3, 1875.

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Elders from Utah on the stand: — A. Carrington, President of the European Mission; Geo. L. Farrell, President of Nottingham Conference; Elders E. I. Young, from Liverpool Office; W. H. Maughan, President of and V. L. Halliday, Traveling Elder in Birmingham Conference; W. B. Barton, Prest. of Liverpool Conference; E. Snelgrove, Prest. of and Arnold Goodliffe, Traveling Elder in Manchester Conference; P. Barton, Prest. of Sheffield Conference; J. Hopkin, Prest. of Norwich Conference; W. A. C. Bryan and A. D. Young, Traveling Elders in the Nottingham Conference.

10 a.m.

Meeting called to order by Elder Farrell. Mansfield choir sang, "The morning breaks, the shadows flee." Prayer by Elder E. Snelgrove. Hymn, "Sweet is the work my God, my King," by the Nottingham choir.

The following Branches were, by the local Elders, very favorably reported: Derby, Gainsboro, Mansfield, Sheepshed, Whitwick, Arnold, Colverton, Eastwood and Nottingham.

Prest. G. L. Farrell bore testimony to the truth of the reports, and said, he was glad to say, the Conference was in a prosperous condition. The outdoor services had been carried on to advantage, the brethren being strenuous in their endeavors to preach to the people the Gospel of Christ.

Elder J. Hopkin said he felt pleased to meet in Conference. He rejoiced to hear the good news that many were seeking after the truth. He was glad to see the brethren and sisters so energetic in the discharge of their duties. He said the Gospel as taught by the Latter-day Saints was calculated to save and exalt mankind if they would only embrace it and be faithful therein.

After singing, "Go ye messengers of glory," Elder E. I. Young dismissed the meeting by prayer.

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2 p.m.

Hymn, "Come all ye Saints who dwell on earth," was sung by the Mansfield choir. Prayer by Elder P. Barton. Hymn, "Now let us rejoice in the day of salvation," was sung by the Nottingham choir.

The following resolutions were then put to the meeting and carried unanimously:

That Brigham Young be sustained the President, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints in all the world.

That the authorities as now organized in Zion be sustained.

That the Presidents of Conferences, Traveling Elders, Presidents of Branches and local Elders in the European Mission be also sustained.

That the Saints sustain each other in faith and good works.

The Financial account for the half year ending June 30, 1875, and also the—

Statistical Report for the half year ending June 30, 1875, was read and accepted.

Elder A. Goodliffe in speaking for a few minutes, desired that he might be dictated by the Spirit of God, for he had come to the conclusion that no man however learned, could edify a Latter-day Saint or any other person, without he enjoyed that spirit, and spoke under its influence. He had been satisfied for many years with Mormonism, and bore his testimony that the same Priesthood that was enjoyed by Peter, Paul and the other Apostles, was again enjoyed by men on earth—by the Church of Jesus Christ of Latter-day Saints.

Elder P. Barton said he felt glad to join his testimony with those of his brethren. Although we are an unpopular and misrepresented people both by the press and the pulpit, yet he rejoiced that he could help bear the persecution for the Gospel's sake. He said that, the people little knew what great help they were giving the brethren in spreading the Work when they so reviled and spoke evil of them. He exhorted the Saints to gather to Zion, where they could be more fully taught the principles of the Gospel.

Elder W. H. Maughan said he realized that he as one of the ministers of the Gospel, held a responsible position while teaching the things of God. To preach the Gospel was the most sacred calling that man could follow. Said, "If there is any man living or that ever will live that will fall under the displeasure of the Almighty, it is that man who runs to teach before he is sent, and those who teach doctrines for the truth which are fables. He also spoke of the crucifixion and the efficacy of the atonement of Christ, whereby man was freed from original sin.

Prest. A. Carrington enumerated some of the blessings of the Gospel: spoke of man's free agency, the many man-invented doctrines taught by Christendom, their vague notions concerning the kingdom of God, and exhorted the Saints to be faithful, to save their means and gather to Zion, and there help to build up God's kingdom on earth.

After singing, "Come all ye sons of God who have received the Priesthood," Elder W. A. C. Bryan dismissed by prayer.

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6 p.m.

Hymn, "I'll praise my maker while I've breath;" sung by the Nottingham choir. Prayer by V. L. Halliday. Hymn, "Ye wondering nations now give ear;" sung by the Mansfield choir.

Elder E. Snelgrove addressed the Saints, taking for his text the words of the Savior, "Be ye perfect even as your father in heaven is perfect:" treated the subject in an able manner. He showed the beauty of the Church in its organization, and portrayed the blessings that man would enjoy, if faithful to the truth.

Elder W. B. Barton addressed the Saints. He spoke of the beauties of the Gospel—the creation of man—man's progression, and the object of his existence on earth. Also how the Gospel was spreading on the right and the left—how it had penetrated countries were infidelity and heathenism had for ages reigned triumphant, and

gathered the people into the true fold, and to the land of Zion.

Prest. A. Carrington spoke briefly upon the principles of the Gospel.

After singing "We'll sing the songs of Zion though now in distant lands," &c., Elder A. D. Young dismissed by prayer.

During the Conference eight persons were admitted to the Church by baptism.

JOSEPH MAY, Reporter.

UTAH NEWS.

From the *Deseret News*:—

HOME MANUFACTURES.—A very useful branch of home manufacture is being carried on at Alpine, Utah County, by Messrs. Devy and Son, of that place. They supply this market to a considerable extent with wrought iron goods in the shape of railroad picks, coal picks, drifting picks, hinges, rings, buckles, toggles, hasps, staples, chest handles, iron single-trees, neck-yokes, wagon wrenches, clevises, open links, and a host of other things. Their die press was partly imported from England and partly cast here, and is one of the largest and best in the West. Messrs. Devy and Son are from Wolverhampton, England, and are experienced in their line of business, having followed it ever since they were old enough to handle the tools.

CROPS.—From a gentleman from Grantsville we learn something concerning the crops at that place. Hay is good and plentiful; wheat is turning out splendidly and will all be threshed within two weeks, four threshing machines being now at work at it. Corn and vegetables are being helped along wonderfully by the hot weather. Had the temperature been lower, it is probable that these crops could not have matured till the coming of frosts, owing to their having been retarded by the lateness of the Spring. The fruit crop will be about average, the apples being but little injured by the codling moth.

WHAT THEY WANT.—The rabid partisans who are continually trying to create difficulty and trouble between the people of this Territory and the Government, just want to have things entirely their own way for a while. Here are some of the things they wish to have compassed—1. That all "Mormons" be prohibited from holding office. 2. That all "Mormons" be prohibited from sitting on juries. 3. That the testimony of no "Mormon" be accepted in court. 4. That all "Mormons" be denied the right to vote. 5. That all Federal officers in and for the Territory be officers with a mission, said mission being to destroy the "Mormons" and "Mormonism," root and branch. 6. That the whole of the governmental power in and for the Territory be placed exclusively in the hands of sworn and known enemies of the "Mormons." These things accomplished, the "Mormons" could be insulted, abused, plundered, deprived of their property, imprisoned, indicted, convicted, condemned, and executed, guilty or not guilty, and without let or hindrance. This is what these rabid fellows desire, and what they mean by their specious cry of "free ballot" and "amended jury law," though they do not choose to say plainly what they really do mean. But it is just as well known as if they did say it right out, in undisguised terms.

The greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt; and the profoundest wisdom to know when it ought to be resisted, and when to be obeyed.

The ruins of old friendships are a more melancholy spectacle to me than those of desolated palaces. They exhibit the heart that was once lighted up with joy all damp and deserted, and haunted by those birds of ill-omen that only nestle in ruins.